

At-Turats

Jurnal Pemikiran Pendidikan Islam

journal homepage:

<http://jurnaliainpontianak.or.id/index.php/atturats>

**ECO-EDUCATION IN PESANTREN:
ANALYZING GREEN DISCOURSES THROUGH ECOLINGUISTIC APPROACH**

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ABSTRACT

Pesantren possesses a plus value to boost the idea of “go green” through its education system. Forest Watch reveals that Indonesia has lost its 18,91 millions hectare of forest since 2001 till 2014. In other words, Indonesia is on the fifth rank getting away from its big canopies. Based on this matter, some pesantren in Indonesia has taught their students to love their nature by doing real actions. Pondok Pesantren Al-Yasini in Pasuruan, Roudlotut Tholibin in Bojonegoro, Assiddiqiyah 11 in Lampung, Nu War in Bekasi, and Ridho Alloh in Temanggung have been taking an action to plant hundred thousands of trees. These achievements are pronounced through online mass media using the power of language to inspire audiences as campaign. The reciprocal correlation between environment and language is examined through an eco-linguistic study. Here, the change of language used represents the ecological change. Having to do with this issue, this dialectical ecolinguistic analysis is intended to elaborate lingual units standing for certain meanings. Collecting the data through green discourse news texts, this study confirms that dialectical eco-linguistic approach, covering three dimensions of social praxis i.e., ideological, social, and biological dimensions, related with eco-pesantren influences the people involved i.e. its speakers and readers; therefore, their attitude toward the environment is constructive e.g. being eager in planting trees.

Keywords: *ecolinguistic, green discourse, eco-pesantren*

INTRODUCTION

Many efforts have been performed by the government, social organizations, and individuals such as environmental policy decisions or some programs as realization of environmental care. One of them is carrying out the notion of *eco-pesantren*. It is an Islamic institution which boasts care with environmental activities. *Kementrian Lingkungan Hidup* (2008) points out some goals of *eco-pesantren*. They are: (1) increasing awareness of Islamic principle which is a foremost direction in environmental behavior; (2) implementing

Islamic principles in daily routines; (3) socializing living environment material for *pesantren* activities; (4) realizing clean environment of *pesantren*; (5) exploring *pesantren* community to increase Islamic environment based on *Al-Qur'an* and *Sunnah*; (6) enhancing economic, social, ecological activities to be more valuable; and (7) constructing *pesantren* as a central of excellence for environmental knowledge for its community and people surroundings.

Relying on those goals explained earlier, the environment preservation based on *eco-pesantren* concept undertakes to build consciousness of *pesantren* community

dealing with environment putting forward Islamic principles. Conserving environment in Islamic view is our duty as *khalifah* to keep this world.

Therefore, environment preservation through *eco-pesantren* educates young generations to care with environment and be able to implement their care in real daily lives (Fua, 2013). For this reason, many Islamic boarding schools, *pesantren*, across Indonesia have implemented *eco-pesantren* program including Nurul Haramain in Lombok Barat (Nawawi, Gunawati, and Sunarto, 2017), Nurul Jadid in Probolinggo (Suryanto, 2019), al-Amanah in Sidoarjo and Banin Banat Al-Mubtadien in Ngadiluwih (Baiquni, 2019), Daarut Tauhid in Bandung (Saprodi, Kastolani, and Ningrum, 2019), and Nurul Huda in Depok (Pudjiastuti, Iriansyah, and Yuliwati, 2021).

The examples of accomplishing *Eco-pesantren* program done by some Islamic boarding schools mentioned beforehand are: (1) increasing human resources related to living environment; (2) keeping the environment clean; (3) managing and cleaning rubbish; (4) planting trees; (5) developing environmental curriculum; (6) boosting sanitation; and so on. Among these actions, planting trees is considered to be one of the agents to reduce global warming and as part of environmental conservation effort (Pattiwael, 2018). Planting trees is influential because trees can supply oxygen for then, now, and next. To fulfill this necessity, some Islamic boarding schools, *pesantren*, planted hundreds or even millions of trees as the realization of *Eco-pesantren* they went in such as: (1) Assiddiqiyah 11 in Lampung (Yuliani & Mutawakkil, 2016); (2) Al-Yasini in Pasuruan (Nugroho, 2017); (3) Nuw War in Bekasi (Widyanuratikah, 2018); (4) Ridho Alloh in Temanggung (Suyitno, 2020); and (5) Roudlotut Tholibin in Bojonegoro (blokbojonegoro.com, 2020).

Related to the issue above, our president, Joko Widodo, states that planting

trees means planting prayers and hopes for next generations. In addition, it can recover the loss of 18,91 million hectares of our forest since 2001 till 2014 as reported by Global Forest Watch (Febriansyah, 2019). To support this program, some Islamic boarding schools, *pesantren*, which accomplished planting trees pointed out formerly, promote their achievements through mass media using the power of language as campaign to inspire audiences.

What is the relationship between environment and language? There is a reciprocal correlation between environment and language which could be examined through an ecolinguistic study. Eco-linguistic studies examine ecosystems with the language people use in communicating in their environment (linguistics). In the scope of an eco-linguistic study, languages illustrate, represent and depict reality in the environment, both physical environment and manmade environment (socio-cultural environment (Yuniawan, Rokhman, Rustono, & Mardikantoro, 2017). Dealing with this issue, introduced by Haugen by creating the ecology of language paradigm in 1970 (in Fill & Muhlhausler, 2001).

At the level of the lexicon, the dynamics and language changes are influenced by three dimensions (Lindo and Bundegaard, 2000:10- 11), namely: (a) ideological dimension, i.e the ideology of capitalism supported by market ideology so activity needs to be performed to environmental resources, such as emerging terms and discourses of exploitation, growth, economic gain. (b) the sociological dimension, namely the existence of discourse activity, dialogue, and social discourse to realize the ideology.

In this dimension language is a meaningful social practical form; And (c) biological dimensions, due to the diversification of lake biota (or marine, or terrestrial) equally within the ecosystem, and with the degree of species vitality and life-span different from each other; The biological dimension is verbally recorded in

lexicon in the word language of each language so that the entities are denoted, and understood. From the theoretical framework, in an eco-linguistic perspective, the language of the environment and the language environment as a metaphorical expression illustrates the comparison of linguistic with the environmental science (ecology) (Mbetse, 2003:8)

In this context, the term of green discourse is emerging. Green discourse refers to environmental discourse with all its manifestations (oral text, written text). It could be found in books, articles, news texts, etc. Green discourses which portray news about eco-pesantren activities are very interesting to look at. Therefore, this study is intended to analyze green discourse using a theory of social praxis in *Eco-pesantren* and Eco-lexicon inquiry.

RESEARCH METHODS

In accordance with the goal of this study, descriptive qualitative approach is put into practice. The data source are news texts about green discourse concerning trees planting achieved by some *Eco-pesantren* across our country. The data are collected by noticing some news texts focusing on trees planting as the realization of *Eco-pesantren* program published by online mass media. Next, they are analyzed using dialectical Eco-linguistic approach developed by Bang and Door (1993) then examined eco-lexicon inquiry in the form of words, derivative words, and phrases (Yuniawan, 2018). The novelty of this lies on the language consideration as a constituted part of social praxis covering ideological, sociological, and biological dimensions as stated by Bundsgaard and Steffensen (2000). They explain that: (1) the ideological dimension is related to psychic, cognitive, and mental systems of individuals and collectives; (2) the sociological dimension deals with the ways we organize our interrelations as individuals

of collectivity such as family, friends, neighbors, and in wider environment i.e., a region or a state; and (3) the biological dimension concerns our biological collectivity and coexistence with other species e.g., animals, plants, soil, oceans, and microorganisms.

RESULT AND DISCUSSION

Research Findings

We have chosen five news texts which can be considered as green discourse since they portray eco-education activities in five different pesantren in Indonesia. Those texts are subsequently analyzed to find social praxis covering ideological, sociological, and biological dimensions.

News Text 1

Tanam Pohon di Pesantren, Gusdurian ajak masyarakat sedekah oksigen, 14 July 2016 (<https://www.nu.or.id/post/read/68595/tanam-pohon-di-pesantren-gusdurian-ajak-masyarakat-sedekah-oksigen>)

Data (Green Discourse)	Dimension (s) of social praxis
1 “ <i>Alpukat dipilih untuk ditanam sehubungan mempunyai nilai ekonomi bagus dan mempunyai sejumlah manfaat seperti menurunkan kolesterol, mencegah stroke, melindungi kesehatan mata, sumber vitamin E serta makanan yang baik bagi otak</i> ,”kata Riky Ketua Alumni Pesantren Kilat Bimbingan Belajar Pasca Ujian Nasional (Sanlat BPUN) Way Kanan 2016 (29/5).	Biological Ideological
2 “ <i>Sedekah oksigen dengan menanam 50 pohon alpukat adalah salah satu usaha</i>	Biological Ideological

		Data	Dimension (s) of social praxis
			Ideological Social Biological
		1 <i>Pasuruan. Kepedulian terhadap lingkungan dapat direalisasikan secara konkret dalam bentuk Aksi Lingkungan. Aksi-aksi nyata tersebut merupakan sebuah kritik sosial terhadap pemerintah dan juga lembaga-lembaga yang terkait dengan pembuatan kebijakan pengelolaan lingkungan hidup. Problem lingkungan merupakan salah satu fenomena sosial yang terjadi berkesinambungan kurangnya kesadaran kepedulian terhadap lingkungan yang dimiliki oleh pemerintah maupun masyarakat semakin menambah panjang daftar problematika lingkungan.</i>	
3	Setiap hari manusia membutuhkan 2.000 liter oksigen. Jika dihitung-hitung, manusia harus mengeluarkan Rp7,2 milyar per tahun untuk bisa bernapas.	Biological	
4	Ketua Umum Nahdlatul Ulama (NU) periode 1984-1999 KH Abdurrahman Wahid (Gus Dur) memiliki kepedulian terhadap pelestarian lingkungan karena penting bagi kehidupan dan rakyat. Penegasan itu disampaikan Gus Dur di depan ratusan santri dan undangan yang menghadiri acara penanaman 999 pohon Jati Mas di Pesantren Al-Falakiyah Pagentongan Bogor pada 2007 silam.	Biological Ideological Social	
		2 <i>Banjir merupakan salah satu problematika lingkungan yang sering terjadi diberbagai kota terutama di Pasuruan. Fenomena alam yang sering melanda pasuruan ini bukan karena disebabkan oleh kurang kesadaran masyarakat terhadap kebersihan lingkungan, tetapi fenomena ini terjadi karena kurangnya daerah resapan yang ada di kabupaten pasuruan.</i>	Ideological Biological
		3 <i>Tanggal 26 November 2017 Pondok Pesantren Al-Yasini yang bertempat di kecamatan Kraton Kabupaten Pasuruan</i>	Ideological Biological Social

News Text 2

Aksi Peduli Lingkungan Pondok Pesantren Al-Yasini 26 Nopember 2017

<https://www.Megapolitan-Pos-Online-Jembatan-Informasi-Masyarakat.htm>

mengadakan Aksi peduli lingkungan Menanam Dua ribu **Bibit Pohon** sebagai wujud konkret **kepedulian** terhadap **lingkungan**. Selain itu Aksi lingkungan ini juga dilengkapi oleh kegiatan Grebeg Kali (Sungai) yang bertujuan untuk membersihkan **sungai** dari **sampah** dengan **harapan** menghindari **banjir** saat musim hujan.

4	Kegiatan Aksi lingkungan yang dilakukan Oleh Pondok Pesantren Al-Yasini ini digawangi Oleh Gus Mujib selaku Pengasuh Pondok Pesantren Terpadu Al-Yasini. Untuk mensukseskan kegiatan ini Gus Mujib menggandeng Ibu Lulis Ratnawati Irsyad dan juga kepala desa setempat dan Juga melakukan Kerja sama dengan Lembaga Sosial Masyarakat (LSM) Si Hijau.	Ideological Social
5	Aksi Lingkungan ini bertujuan untuk membangun kesadaran masyarakat terutama kesadaran santri Pondok Pesantren Al-Yasini dan masyarakat sekitarnya. Meskipun Aksi lingkungan tersebut tidak serta merta memberikan solusi bagi problem lingkungan yang ada, paling tidak aksi tersebut dapat membangun kesadaran masyarakat akan kepedulian dan kecintaan terhadap lingkungan	Ideological Biological

News Text 3

Penanaman Pohon Sukun di Pesantren Nuwua, 9 Mar 2018, <https://republika.co.id/berita/dunia-islam/islam-nusantara/18/03/09/p5bbfj283-penanaman-pohon-sukun-di-pesantren-nuwua>

	Data	Dimension (s) of social praxis
1	Ketua Umum Pesantren AFKN Ustaz <u>Fadzlan Garamatan</u> mengatakan merawat lingkungan adalah perintah Allah SWT . Maka dari itu, ia sangat menyambut baik kegiatan yang dilakukan oleh sinergitas tiga pilar tersebut.	Ideological Biological Social
2	Pelajaran besar dari Allah SWT menanam di bumi. Menanam bagian dari menjaga lingkungan . Allah SWT mengatakan kepada kita janganlah meninggalkan bumi dalam keadaan kering dan tandus," kata Ustaz Fadzlan.	Biological
3	Baik santriwan dan santriwati Pesantren AFKN terlihat bersemangat mengikuti acara menanam pohon sukun ini. Mereka bersama dengan jajaran petugas Kecamatan terus menyerukan takbir setelah lima pohon sukun ditanam <u>secara simbolis</u> .	Ideological Social Biological

News Text 4

Santri di Temanggung Lakukan Gerakan Menanam Pohon (30 Desember 2020), <https://www.antaranews.com/berita/1920332/santri-di-temanggung-lakukan-gerakan-menanam-pohon>

	Data	Dimension (s) of social praxis			
1	Temanggung (ANTARA) – Pondok Pesantren Ridho Alloh, Kauman, Desa Kaloran, Kabupaten Temanggung bekerjasama dengan Yayasan Odesa Indonesia cabang Temanggung melakukan gerakan menanam pohon pada musim hujan ini	Social Biological	2	Iskak menambahkan bahwa pohon besar bisa menghasilkan 4.580 kg oksigen setiap tahun, setiap manusia membutuhkan 2,9 kg oksigen setiap hari, sehingga setahun membutuhkan 1.058,5 kg oksigen .	Biological
2	Ia menyampaikan sejak tahun 2019, Odesa Temanggung sudah menggerakkan masyarakat menanam 2.000 pohon kelor dan pada tahun 2021 akan menambah 5.000 bibit kelor .	Ideological Social Biological	3	"Selain semua itu tanam pohon ini juga sebagai bentuk peran serta yayasan mensukseskan program pemerintah menanam satu miliar pohon ," kata Iskak lagi.	Ideological Social Biological
			4	"Setiap tahun desa yang ditanami bergantian. Ini bertujuan untuk ikut berperan serta dalam melestarikan	Ideological Biological

News Text 5

Peduli Lingkungan, Tanam Pohon Bersama Masyarakat.

(14 January 2020,

<http://blokbojonegoro.com/2020/01/14/peduli-lingkungan-tanam-pohon-bersama-masyarakat/>

Data	Dimension (s) of social praxis
1 <i>"Tujuan tanam pohon ini adalah untuk melatih siswa agar mencintai dan melestarikan alam. Juga untuk menabung pohon sebagai pensuplai oksigen untuk saat ini dan bagi anak cucu di masa mendatang," ujar Iskak, Selasa (14/1/2020).</i>	Ideological Social Biological

Discussion

Dealing with ideological dimension, almost all news texts reported previously show many lexicons reflecting this dimension in term of belief, hope, opinion, love, spirit, care, and critique. They are *bagus, maslahat, kepedulian, kesadaran, mensukseskan, perintah Alloh,*

bersemangat, menggerakkan, mencintai, melestarikan alam, kritik social, and mencegah. In social dimension, many lexicons in news text above represent our relationship with others e.g., *rakyat, pemerintah dan juga lembaga-lembaga yang terkait dengan pembuatan kebijakan pengelolaan lingkungan hidup, kepala desa setempat, Lembaga Sosial Masyarakat, Yayasan Odesa Indonesia, masyarakat.* In biological dimension, lots of lexicons indicate both biotic and abiotic components. They are *pohon alpukat, oksigen, pemanasan global, air tanah, lingkungan, bumi, pohon sukun, pohon, alam, and anak cucu.*

These findings are in line with the study of Yuniawan et. al (2017) about Eco-linguistics in green discourse showing that all dimensions of social praxis are represented. It proves that this three-dimensionality of the social praxis means that a language is a three-dimensional entity in a social praxis. Therefore, linguistics needs to describe language in these three dimensions (Bundsgaard & Steffensen, 2000).

In addition, based on the data finding of eco-lexicon inquiry, mass media has played a role in promoting eco-pesantren. It is in line with the concept of green discourse in Indonesian mass media as a lingual phenomenon in the forms of words and phrases (Yuniawan et al., 2017).

Conclusion

Based on the findings, it can be concluded that lexicons in the ideological dimension are used mostly for 16 times among 18 data. In the second rank, lexicons related to biological dimensions are stated 10 times, while there are 8 lexicons show the sociological dimension of dialectical Eco-linguistics in green discourse.

It is believed that by analyzing green discourses about eco-pesantren, we could understand how pesantren in Indonesia have done much effort to promote eco-education. It is in line with the concept of Islam as *rahmatan lil-alamin*. Students of pesantren

are not only asked to learn religious doctrines but also encouraged to conserve nature by doing real actions like planting trees, cleaning up environments and other positive activities. It can also be implied that mass media also helps influencing people to save their nature by portraying news about eco-education activities in pesantren.

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